Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

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RELIGIOUS MISCELLANY.

UNITARIANISM IN THE HOUR OF DEATH.

We gave last week an article from the Unitarian Monitor, on the influence of Christian Unitarianism in giving support under trial and especially in the near prospect of death. We quote now from the same publication some farther remarks. The last article closes with the following paragraph.

In two particulars, then, in its views of God and our Saviour, our faith is particularly of a practical character, presenting as strong motives to the mind, awakening as holy affections in the heart, exciting to as much purity of life, as any other form of Christianity.

The same might be shown of every other point of faith. The Unitarian believes in the duty of repentance; the efficacy of which in gaining for us the pardon of God, he regards as beautifully illustrated in the parable of the prodigal son. He has, therefore, every motive to turn from the error of his ways. He believes in a resurrection from the dead, in which every one shall be judged by his fruits, and reap as he has sown. He has, therefore, every motive to a holy life. He believes in the necessity of *faith*, and of *good works*, exalting neither one of these at the expense of the other. He believes that "he who would come to God, must believe that he is, and that he is the rewarder of those who diligently seek him," and this all-conquering, all-animating faith, which "works by love, and purifies the soul," he believes he can and ought to cherish in his heart. Good works he does not place *before* or *after* faith; he considers them a necessary and essential part of it,—"for as the body without the spirit is dead, even so faith without works is dead also." He is in no danger, then, of trusting for his salvation to his speculative faith.

Now are not his principles calculated to excite, direct, and keep him in a holy and virtuous course of life? Do they not supply every spiritual want of his soul, and teach him what he must "*do* to be saved?" And *if* he will only *do* what his faith teaches him, will it not support him at the *close* of his pilgrimage, with a hope full of immortality? Most assuredly it will. His house will be founded upon a rock, and cannot be washed away by the winds and waves of death. You are a Trinitarian by education or conviction, reared in the bosom of an Orthodox family, admitted to the communion of an Orthodox church.—But what is it that you look to for support? what is it that will support and comfort you in the hour of death? A speculative belief in the Trinity, atonement, and other doctrines of your church? You surely would not assert that. You will admit that it is only as your faith exercises a moral and practical influence upon your heart and life, that it will be of any avail in the hour of death, and the day of judgment. Mere belief is that house on the sand, which death and judgment will wash away. Suppose, now, that through an unprejudiced examination of our faith, you were to become a Unitarian,—what motive to virtuous exertion would you lose by your change of sentiments? Would you find anything in your new faith, to make you love God less, or the world more,—anything to give you less abhorrence of sin,—anything to palliate your disobedience, or encourage you in the neglect of religion? You must candidly answer this question in the negative. You would cease to believe in the Trinity, but you would not cease to fear, serve, trust, and hope in God as your heavenly Father. You would regard Jesus Christ as a created and dependent being, but you would still receive him as the anointed Messiah, and well-beloved Son of God, and honor and obey him, as revealing the will of his Father. You would cease to refer your acceptance with God, directly to the imputed righteousness of Christ, or to the sacrifice of his death, but you would refer it to that inward holiness, which the example of Christ's righteousness prompts and encourages you to cherish, and to the sanctifying influence of those truths, the knowledge of which our Saviour confirmed to you by the sacrifice of his life. But this, surely, would not make you more vicious or sinful, more proud or presumptuous. It would offer you no temptation to remissness in the way of well-doing, or negligence in the acquisition of personal holiness. No. You will find in your new faith, the same appeals made to you, the same warnings offered to your understanding and your heart. You will find yourself called upon by the same motives, to turn from all that is sensual, selfish, and unholy, in the habits, thoughts, and pursuits of men, and if you obeyed this call, in your life, you would find yourself rewarded in the hour of death. Having lived as holy and Christian a life, you die as calm and triumphant a death, as if you had remained in the Trinitarian faith.

I have now shown, I think, that Unitarianism, in theory at least, is as capable of affording support and comfort in the hour of death as any form of Christianity. It gives us the same assurances of God's mercy, and in all its principles, and motives, is as much the "power of God" unto a holy life, as the faith of any other denomination, and these two things, a humble reliance and confidence in God's mercy, and consciousness of having endeavored to love and serve him in life, are the great sources of peace and calmness, when life must be rendered up.

I may hereafter illustrate this subject still farther by some examples of the elevation and peace of mind with which Unitarians have met death; though I do not approve of such a mode of proof. The chamber of disease, and the bed of death, are holy ground, where it seems profanation for sectarian curiosity to enter, and if there is anything that I disapprove of and condemn, as odious and disgusting, it is that religious display, which is sometimes witnessed in that hour, when vanity should have lost its power, and the world shut out, and which sectarian zeal trumpets from one end of the country to the other.

K.

THE DOCTRINE OF MOTIVES AND MORAL LIBERTY.

The following article is from the "Treatise upon Theological Subjects," by William S. Andrews, recently advertised in the Register. It furnishes, we think, a fair specimen of the style and talent of the author.

The inquiry how *moral freedom* can be compatible with the operation of *motives* upon the mind, has perplexed the most powerful intellects the world has produced. This, in other words, has been designated the doctrine of *Liberty and Necessity*. The *apparent* difficulty existing on this subject will vanish entirely, I think, when it is thoroughly examined. Man is endued with certain passions and affections, capable, by their exercise, of procuring him pleasure or pain. He is placed in a world where all those passions and affections have their appropriate objects acting upon them. He has a power of discerning in what way their exercise will be productive of permanent and substantial happiness, though it may be remote and future, and though in the first instance it may cost him much of suffering and self-denial, or of transient and brief gratification, followed ultimately by lasting disappointment and suffering. The power of discerning is the result of an observation of events, and the conduct of others and of our own personal experience. He is possessed of a will which is acted upon by his passions and affections in reference to the circumstances in which he may be placed, and subject to this power of discernment between ultimate good and evil. The circumstances in which he is placed, so far as affecting his happiness or misery, according to the use made of them, are the motives which are addressed to him, and which are to influence his conduct. This, then, is the manner in which the moral nature of man is composed, and put into exercise. Now the difficulty suggested in regard to his being a free agent or acting by necessity may be thus stated. It is said, it is true, he acts with reference to the circumstances in which he finds himself placed, and influenced by the motives which these circumstances present. But if he has no control over these circumstances, and must act as impelled by these motives, how can he be free?

As it regards the circumstances, it is evident it is of no consequence who is the author of them, whether the man himself or any higher being, provided he is at liberty to act as he pleases in reference to them. If I find myself in a situation where I can make my fortune by a particular undertaking, or fail to make it by neglecting it, it is of no consequence how I came into this situation, as affecting my moral freedom.

Next with respect to the motives. It is said, man must act as impelled by these and must act according to the strongest motives; how then is he free? It is true he must act from motives, because he is a rational and moral being, he is so constituted that he can be impelled to action in no other way. But if he can act in regard to these motives as he pleases, he is still free. And he can do this. In regard to every action he is called upon to perform or not, there are two distinct sets of motives; one prompting him to do it, and the other not to do it. That set of motives is essentially and in their nature the strongest, which promises him the greatest degree of good ultimately, from an obedience to them; that is the weakest, which promise the least good ultimately. But it is obvious with this explanation, that it is not true that man must act from the strongest motives. He may act from the weakest. And whether he will act from the one or the other must depend altogether upon his character and the degree of information he may exert himself to procure upon the subject, which character and information depend entirely upon himself:—Upon his character, as having subjected all his passions and desires to the control of reason or not; upon his degree of information, as having thoroughly examined the consequences which will flow from the action, or not having done this. If he has formed a proper character and obtained thorough information, he will probably act from the strongest motives; if he has neither or but one of these, he may act from the weaker. And it is this ability to act from either one or the other of these sets of motives, the stronger or the weaker, which makes him a free agent. That he may do this, is not only evident from the foregoing explanation, that different individuals would act differently in regard to the same set of motives, but from the fact that the same individual would at different periods of his life act in an entirely different manner when placed in the same situation.

To illustrate these remarks by a familiar example:—Suppose that an act should be passed by the government of a country, against the importation of a certain article into it, as being ruinous to its essential interests, and a heavy penalty attached to a violation of this law. This was the case with the article of tea, during our revolution. Suppose an opportunity should occur when an individual might probably succeed in smuggling the article into the country, and in this way make a large sum of money. Now the stronger set of motives would be against it. These are, that it would be a violation of the law of the land, with all the injurious consequences attending such a violation,—that it would be a crime both moral and civil, subjecting him certainly to the punishment of God, and, if discovered, of man,—that it might and probably would destroy his peace of mind and respectability in the world. The weaker set of motives would be in favor of it. By so doing, he would probably make himself rich, and in this way obtian all the advantages which riches give a man in the world. Now whether he would or would not engage in this enterprise of smuggling, or act from the stronger or weaker motives, would depend upon the character of the individual. If he was an intelligent and upright man, he would not. If he was an ignorant or dishonest man, he might do it. If he was a man who allowed himself to be the slave of his passions and propensities, he probably would do it; if he had them under a proper degree of moral subjection, he would not. If he was young and unthinking, he might do it; if he was advanced in life, and reflecting, he probably would not.

So then we see that there is nothing in the doctrine of motives, much as it may have perplexed the intellects of philosophers, which is inconsistent with moral liberty. But on the other hand, it is essential to this moral liberty, and in fact proves its moral existence.

RECENT RELIGIOUS MOVEMENTS.

The following article appeared in the February number of the Unitarian Advocate, in the form of a letter to the Editor. Though we have generally declined quoting largely, either from the Unitarian Advocate, or Christian Examiner, on the ground that many patrons of the Register are subscribers to these works, yet in the wider circulation of the Register, together with the importance and interest of the article in question, must be our apology for the present deviation from our general rule.

Mr Editor,—In former communications, I have given some information, and made remarks, on the religious movements of the present day; particularly those which have distinguished the very last season. I expressed the opinion, more than once, I believe, that although we object to these movements, these extremes and excesses in religion, although we think them unwarranted and unfavorable, yet as Unitarians we have nothing to fear from them. To this opinion I have received confirmation almost every day for several months past; called as I have been to visit different parts of the State, and having opportunities of witnessing the effect of what may be called the extravagant as well as the exclusive system. That this system is doing much for 'our cause'—to use the language of the times—I am fully persuaded; and I will give some facts in support of the opinion.

In Middlesex and Worcester counties, there are, to my knowledge, at least six towns, which have heretofore been in quiet attendance on Orthodox ministrations, but are now taking public, legal, and decided measures for the introduction and establishment of liberal preaching. These measures have been adopted, in several if not all these towns, within the last three months, and in direct consequence of the extravagance of the dominant party, and particularly through the 'four days' meetings.' I mean that these meetings, and the excesses to which they have led, have been the immediate occasion of this simultaneous and strong movement on the part of the more liberal. Unitarians there have been for many years, decided and known Unitarians, in all these places. But they have either been so much of a minority as to think it their duty to be quiet, or they have preferred peace to division, and, however strong, have taken no advantage. But these recent extravagances, accompanied as they have been in some instances with violent denunciation and exclusion, have been a little too much for their philosophy or their religion to bear. They have seen that the time has come to act as well as to think, to try and use their own strength, to stand forth on open high ground as the advocates of a rational as well as earnest faith, and bring reason and religion fairly into the conflict with fanaticism and bigotry. This they have begun to do, and already the consequences are far more favorable than could so soon have been expected, to the views we hold and the interests we cherish.

In the town of G——, in the county of Worcester, where the preaching has long, if not always, been Orthodox, a four days' meeting was lately held with no little vehemence. As soon as it was over, many of the society declared they could not endure such things patiently, and would now see what could be done of an opposite character. They called a meeting of the parish at once, and by a vote of about one hundred and fifty to eighty, dismissed their minister. It being the condition of his settlement that he should have six months' notice of such a step, they voted his salary for the six months, but declared it their intention to supply the pulpit themselves during the interval, leaving him entirely at liberty. This was a more prompt and decisive measure than any I have known Unitarians to adopt in similar circumstances. However great their majority and undisputed their power, they have usually deliberated long, made concessions, proposed compromise, yielded at least half their lawful rights, until compelled to assert them. This yielding and conciliating course—conciliating in its design at least—has seldom answered its purpose; but I am inclined to doubt its expediency in almost all cases. They, to whom such concessions are made, are either not disposed or not capable of appreciating them. They never yield anything themselves, and they cannot understand or reciprocate the disposition of others to yield anything. On this account I have hardly known a case, in which Unitarians have not lost rather than gained by these concessions. They get no thanks, but something very unlike thanks. They would do better to maintain always their rights, and exercise their civil and religious privileges with a mild, liberal spirit, but resolute and unalterable purpose.

The town of L——, in the same county, has always had a large number of professed Unitarians, some of them members of the church, but remaining under the ministration which the majority are supposed to prefer. Their minister used formerly to exchange with Unitarians, but has not done it for some time past, though he has always told his liberal parishioners that his not exchanging was only a prudential step, not owing to any conscientious scruples of his own. Lately he has had a four days' meeting, &c.,—and now finds he has conscientious scruples himself as to holding any ministerial intercourse with Unitarians, and has refused to do it, when formally and respectfully requested by a large number of his best people and principal supporters. Not only so but his church has altered the form of invitation to communion, in such a way as to exclude Unitarians, who before were admitted. The consequence already is, that about a third of his parishioners have resolved to have regular Unitarian preaching some evening in the week, and have applied to some clergymen for that purpose. And I trust their application will not be in vain. For whenever Christians are thus deprived of their equal rights and dearest privileges, excluded even from the table of their Lord, to which he has invited and commanded them to come, excluded too by those whom they have long helped to support, they ought to be aided by their brethren and all friends of religious freedom. Liberal ministers ought, in my opinion, not only to be willing but to take pains and make great exertions to carry to them those privileges from which they are so unjustly debarred.

In two other important towns in that county, votes have been passed in town meeting, expressive of marked disapprobation of the extravagance of the Orthodox, and a determination to have liberal preaching occasionally at least. Although the subject has now been called up for the first time publicly, it is found that the liberal voices were many more than had been supposed by either side, and their power sufficient to change completely the existing state of things. And this they will soon do, unless they are allowed to share the privileges which belong equally to all. It is remarkable how different is the course taken by the two parties in these circumstances. The one, however strong they may be, able often to do anything they wish legally and fairly, yet remain quiet under a most unequal dispensation, relinquishing for the sake of peace half or the whole of their rights, and suffering encroachment and abuse until their forbearance is made a crime, and they are actually driven to choose between resistance and destruction. The other party, however small and feeble, are never easy till they have not only some but all power and privilege in their own hands, refusing to make any accommodation, even appearing to regard disorganization, disunion, the breaking up of friendships and neighborhood, as a cheap price, with which to purchase and secure their own entire dominion. And when all is done, the inference they draw from these opposite courses, is that the former are wholly indifferent to religion, while the latter value it more than all things else. What logic! What religion! 'Blessed are the peace makers, for they shall inherit the kingdom of God.'

There are several towns in Middlesex county, in which movements have recently been made by the liberal minded, similar to those I have mentioned. In Hopkinton, public measures have been taken and made known through the papers of the day. A particular account of their proceedings was given in a late number of the Christian Register. I will only add to that, that according to the votes there recorded, they have had a third service several weeks on Sunday evenings, conducted by Unitarian clergymen, and attended, I am happy to say, by the aged senior pastor of the society, who expresses feelings which would prevent all difficulty, if they were generally cherished and exercised by his brethren toward those who differ. The junior pastor is to leave the society in March, but the act of dismission does not extend, as I understand it, to his elder colleague.

The town of B——, in Middlesex, affords a striking illustration of the truth of what I just said about the yielding temper and its opposite. In this town, I believe two thirds of the voters are liberal—a majority certainly. A short time ago, they asked permission of their orthodox minister and his particular friends to have four Sundays in the year for their own use, that they might hear liberal ministers. They were refused! Two thirds of the town wished only to have four days out of fifty-two to themselves, consenting to hear and to support Orthodox preaching the other fortyeight, and were refused! Finding that a request so extremely, so extravagantly moderate, we might almost say, was denied them by a minority, they said at once that if they could not have so little, they would *take* a great deal. They therefore voted to use the house of worship two Sundays in each of several months. I am not sure how many, but less by a good deal than they could claim. They are now hearing Unitarian preaching such a proportion of the time.

In another neighboring town, they have just dismissed their Orthodox minister by a vote of two thirds of the whole town. I have other places in mind, in which something of the same kind has been done; but as I have not personal, accurate knowledge of their movements, I will not attempt an account. I have stated enough to sustain me in two conclusions.

First, it is plain that the assertion made so often by the Orthodox, particularly in the "Spirit of the Pilgrims"—that we oppose four days' meetings and the like measures, merely because we fear their effects upon our own ranks—has no support in fact, if it have in reason. We predicted and we see all around us, that the effects are decidedly good for us Unitarians, disgusting many with the opposite system, and showing all the necessity of fearless and immediate action. And if we did not fear, that many who are driven from Orthodoxy will be driven from all religion; if we did not think it always wrong to desire or permit evil that good may come, partial good from great evil, we should rejoice rather than lament over these extravagances. After all, I must say for myself, it is not the principle of multiplied meetings and unusual exertions that I object to, but the way in which they are conducted, the enormities in doctrine and conduct which they are allowed to sanction. The meetings themselves and the exertions may be right, may be needed, for religion's sake—but this is a question of some difficulty, on which I will not enter here.

Again,—it is to be observed as of some importance, that all these towns of which I have spoken have for many years, we may say always, been subjected to Orthodox influences, and no other. They have had no Unitarian preaching at all, and in most of them little Unitarian reading. In such circumstances, how has it happened that they have come out so generally anti-Orthodox? Is it not singular, that so many Unitarian societies have been formed, and so many more are now forming in the hands of Trinitarians? One would suppose it might checka little the tone of confidence, with which they assert the intrinsic power, the obvious truth and excellence of their system, when they see that another and very different system is sowing its seeds in the very soil on which they are laboring, and all they do seems but to quicken the enemy's tares, causing them to spring in rank profusion, and crowd out all else. May it not be, that they are striving to destroy the seeds which the God of nature has planted, and therefore striving in vain?

Yours, * * * *

HEBREW POETS.

The following is from No. LXIX. of the North American Review, on Lowth's 'Lectures on the Sacred Poetry of the Hebrews.'

The sacred poets never contemplated the glories of creation, but with the lively gratitude of sincere worshippers, delighted to witness and to feel the all-pervading mercy of Jehovah. The utterance of their ecstacy at the view of the scene before them, was the fervent expression of real emotions. They loved a minute enumeration of its beauties, because it was a moving animated picture of the glory and benevolence of God; because their souls were moulded by its influence; their hearts were touched with human kindness; they sympathized with the happiness of all animated nature, and rejoiced to sing forth their grateful, involuntary praises to the Giver of good.

There is scarcely an object in nature, which they do not personify. The sun, the moon, the stars, the winds, the clouds, the rain, are the ministers and messengers of Jehovah. The fields and the trees break forth into singing, and even clap their hands for joy. The mountains melt at His presence, or flee from His wrath in terror; and the sun and the moon hide themselves from the terrible flashing of his armor. What unutterable sublimity do such bold personifications communicate to that chapter in Habakkuk, commencing, *God came from Teman,—The Holy One from Mount Paran.*

The mountains saw Thee, and were troubled;
The overflowing of waters passed away;
The deep uttered his voice,
It lifted up its hands on high.

The sun and the moon stood still in their habitation,
In the light of thine arrows they vanished,
In the brightness of the lightning of Thy spear!
In indignation Thou didst march through the land,
In wrath Thou didst thresh the heathen.

[For the Christian Register.]

MR MAY'S SERMON ON SLAVERY IN THE UNITED STATES.

Mr Editor,—I have been disappointed and somewhat surprised, at not finding a notice of "Mr May's sermon on Slavery," in the "Christian Register." The subject appears to my mind so eminently calculated to excite the attention and interest of Christians; and this discourse displays such a benevolent and truly Christian spirit, that I could not have believed it would pass unnoticed by a publication devoted to the cause of literature and Christian morals. Not being much accustomed to write for the public eye, and having at present many engagements of a different nature, I feel conscious of my inability to do justice to the work which I wish to recommend; but if by an insertion of this brief article in your valuable paper, more individuals should be induced to read the sermon attentively, reflect on it seriously, and feel the importance of the subject which it so ably investigates, I have no doubt that it would be widely circulated, and that its own merits would sufficiently commend it to the hearts and consciences of its readers. No labored panegyrick from another would then be requisite to insure its success.

Mr May does not advocate the extreme measures of some enthusiastic abolitionists; nor condemn without mercy every slave holder as a tyrant or barbarian. Though he considers the institution of slavery oppressive, unjust, and inhuman; and that wise and energetic measures ought to be speedily employed for its abrogation, he does not approve of any violence or precipitation which would tend to unnecessary exasperation of the whites, or create insurrectionary movements among the blacks. He does not allow that the reproach and burden of this iniquitous system should be confined to the Southern States alone, but proves very clearly that it is shared in no inconsiderable degree by all the other States in the Union. On this point he observes as follows.

Keep in remembrance the facts I have mentioned, and you will no longer allow the voice of remonstrance to be hushed by the suggestion, that we of New England have nothing to do with slavery,—that is the concern of individual States. This is not so. The whole nation is deeply implicated in this signal iniquity. So long as *our* Representatives in the national Legislature are permitted to vote for, or *silently assent to*, the passage of acts tending in any way to perpetuate the bondage of colored men, so long are we partakers of this sin.

The author speaks feelingly on the duties which we owe to the colored population; but he does not forget that while we seek to repair their injuries, and redress their wrongs, we should also be ready to exercise a spirit of forgiveness and charity even towards their oppressors.

Let it not be thought, because I am earnest for the relief of the slaves, that I am regardless of the claims of their masters upon us. Both are our brethren. Both are alike entitled to our good offices. The duties we owe to each are not however discordant. Slavery is a curse to all concerned in it. This, intelligent Southerners themselves have often averred.

After a few more remarks on this part of the subject, Mr May speaks of the difficulties attending emancipation, and thus answers one objection made by many to the interference of the Northern with the Southern States.

There is one other plea often urged to arrest our interference with the institution of slavery. We are told that should their bondmen be set at liberty, many of our Southern brethren would be utterly impoverished; that not a few venerable widows, and helpless orphans, born to ease and affluence, would be at once reduced to penury, &c. In reply it were enough to say—man cannot have a good title to the liberty of man, excepting in cases where liberty is forfeit to society in consequence of crime. The abolition of slavery would therefore take from our Southern brethren, only what does not belong to them. This is already acknowledged by not a few of themselves, and I am confident that many more, whose pecuniary circumstances would be much affected by the change, will be the first to acquiesce in it, when they shall be brought to realize the enormous wickedness of the present system.

Mr May proceeds to urge the claims of the slaves to our compassion, and asserts that everything practicable ought to be done for their enfranchisement, education, and happiness. He suggests some general principles which should be called into operation for the accomplishment of this desirable end, and invites the attention of the wise and good to the best measures which can be devised, for removing this disgraceful stain from the fair features of our free republic. I will not extend this article, by multiplying quotations, among which I find it difficult to choose the most interesting and impressive. May the spirit of Christian philanthropy which warmed the heart of the writer, find a cordial response in the bosom of every reader, and induce them, like him, to employ their mental and moral faculties earnestly and perseveringly in the cause of justice and humanity.

C. N.

[For the Christian Register.]

Words of Truth. *By the author of the 'Well-spent Hour,' and 'The Warning.'* Cambridge, 1832. 18mo. pp. 249.

We are sure that the readers of the Well-spent Hour and of the 'Christian Teacher's Manual,' will be pleased with this publication of an author who has so well entertained and instructed them. For ourselves we feel disposed heartily to thank her for this charming little volume. It consists of pieces which have been already published, with the exception of the striking story which stands first. We are glad to see them brought together in this collection, for we think that they form one of the best books to be put into the hands of our children, and circulated from our Sunday School Libraries.

H.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 11, 1832.

CLERICAL PRESUMPTION.

There are few things more painful in this world of error and sin than to see the ministers of religion incurring censure and contempt by their violation of the common laws of propriety. Several examples of such folly have been brought under our notice of late, and we now allude to two or three of the most remarkable, because we think nothing can more clearly exhibit the mischiefs of that spirit of insolent bigotry, which we have often felt it our duty to rebuke, and which must not be permitted to stalk through the land as the guardian of Christianity, assuming an air and tone which alone are sufficient to discredit its pretensions.

The House of Assembly of the New York Legislature lately passed a resolution of an extraordinary character, being nothing less than the repeal of an invitation which had been given at the commencement of the session to one of the clergymen of Albany to officiate, in connexion with his brethren, as one of the chaplains of the House. Singular as such a vote must appear on the legislative journal, it was however produced by an act of the most gratuitous and useless folly. The preamble to the resolution runs thus.

Whereas the Rev. James R. Wilson, of this city, has wantonly assailed the good name of the revered Washington, and insulted the memory of the illustrious Jefferson; and whereas by the publication of an odious pamphlet, purporting to be a religious essay, he has unnecessarily endeavored to detract from the fame of many of the benefactors of our country; and whereas he has further attacked members of this House: Therefore, &c.

The resolution was adopted with only two dissentient votes among 97. Some readers may be disposed to ask on what remarks the allegations contained in the preamble are grounded. We have not seen the essay, and can only judge of it from extracts given in the newspapers. Previously to our observing any mention of the proceedings of the New York Legislature we had noticed in one of the journals with which we exchange, an account of a sermon preached by Dr Wilson of Albany, which we presume was the same with the publication which called forth the vote. If so, it appears that this minister of the gospel thought it incumbent on him to write, preach, and print a discourse, or at least a part of a discourse, on the characters of the public men, particularly of the Presidents of the United States. The chief object of his attack seems to have been Washington, whom he labors to prove a deist, and far worse than a deist need be. 'He was President of the Convention,' he says, 'that voted the name of the living God out of the Constitution,' and 'it is to his everlasting dishonor that he is not known to have opposed that insult offered to the Lord God,' 'that act of national impiety.' 'His death was much more like a heathen philosopher's than like that of a saint of God.' John Adams, though he 'acknowledged Jesus Christ,' 'had been a constant bearer and admirer of Priestly before he ratified, at *his* sacrament, the rejection of the Messiah's Godhead.' Jefferson and Madison are both ranked as infidels; the former is declared to have been 'notoriously addicted to immorality;' of the latter it is said, 'For the honor of the country we may hope that he will not continue to die on the 4th of July.' 'Mr Monroe lived and died like a second-rate Athenian philosopher.' In the account of the sermon to which we alluded, and which is said "to have been taken in short-hand,' the failure of the elder Adams to obtain a reelection to the Presidency is considered a judgment from Heaven.

Now what good can a man of common sense expect to do by writing such sermons? Or how can one who professes to teach the religion of him who said 'Judge not, that ye be not judged,' thus assume the office of spiritual judge without feeling the rebuke which his very office must suggest? It is by such presumption and folly that the clergy not only excite against their profession the distrust of the community and impair the influence which, if they would properly use it, they might hold over public sentiment, but, what is far worse, make religion an object of jealousy and contempt.

The second example of clerical presumption that we shall mention is found in a communication to the Boston Recorder, bearing date Dec. 27, which we did not observe in that paper, but first noticed in a religious journal published in one of the Southern States, and have since seen in other papers having wide circulation. Our readers know something of the '*Evangelical Church* in Bolton, Mass.'; of the circumstances under which it was gathered, and the means used to collect a congregation. They may know something too of the region in which it is situated. We need only inform them that it stands near the division line between the towns of Lancaster and Bolton, where Rev. Dr Thayer and Rev. Mr Allen have been settled in the ministry for years, and have been 'highly esteemed in love for their work's sake.' The pastor of this Evangelical Church writes, 'that it is *literally a missionary station*, originating in the benevolent design of an individual to see the glorious gospel of the blessed God preached to 6,000 souls (in the towns of Sterling, Lancaster, Bolton, and Stow) *among whom there remained no vestige of the faith of the pilgrims*, except as it glowed in individual breasts.' This is rather an ambiguous expression; for we suppose that if all the 6,000 had held the faith of the pilgrims, it must have glowed in their individual breasts. The meaning however is plain from the connexion.

The writer describes the situation of the meeting-house and adds, that 'the exquisite beauty of the scenery presents a sad contrast to the moral darkness and desolation of the region.' The moral darkness and desolation of the region! We have copied it as it has been read by thousands. And thus an uninspired mortal, calling himself a disciple of that Master who when he was reviled, reviled not again, presumes to announce to the world that one of the fairest spots in New England, a spot on which Christian institutions have flourished for generations, is a region of moral darkness and desolation. From that hill on which the 'house of worship dedicated to Jehovah, Father, Son, and Holy Ghost' was erected by intemperate zeal, the traveller looks down on one of the most attractive villages in Massachusetts, where amidst evidences of order and prosperity that are not usually seen in a region of moral desolation, his eye instantly discovers a large and elegant house of worship, consecrated to the one living and true God, in which 'the glorious gospel of the blessed God' is weekly preached, and some such vestiges of the faith of the pilgrims, as a belief in divine providence and revelation, in the necessity of repentance and holiness, in immortality and judgment, mark the prayers and discourses heard within its walls. Shall we more condemn or pity the miserable arrogance of 'evangelical' sectarianism?

We shall present but one other example of folly and presumption, which ought never to be seen in the ministers of Christ; and we need only copy two extracts which are brought together by the Journal and Telegraph, a religious paper published at Albany. The editor of the Philadelphian is Rev. Ezra S. Ely, of various notoriety.

What Next?—The editor of the Philadelphian, giving notice of a protracted meeting and revival at Lancaster, tells us the following of himself:

"And I followed his discourse with a practical application; in the close of which I said, 'Brother Dickinson, will you be more diligent, prayerful, earnest, and persevering than you have ever been, in your endeavors to win the souls of your people; and especially to promote a revival of religion and their conversion, without any delay?' He arose and said solemnly, 'Yes, I will; by the help of God.' The effect upon his people was immediate; and his elders and their fellow communicants soon after rose, in token of their determination at once to co-operate with him in any, and every way, in their power, which should become them as Christians."

On this *new measure*, a correspondent of the Presbyterian remarks:

"The Editor tells us, that after addressing the congregation, he turned to the pastor, and in a public manner asked him if he would be more faithful than he had formerly been? to which interrogation the pastor replied, as publicly, in the affirmative. Now we should like to know, if Mr Dickinson, the pastor of the Church, had been previously apprized by the Editor, of his intention thus publicly to interrogate him, and require from him such a pledge. If he had been, then the whole transaction can be viewed in no other light than as a *trick*, to excite attention and wonder among the people, who would naturally be struck with the thing as unpremeditated. If the *scene* had actually been pre-arranged, it is evident, that the knowledge of this fact by the people would have spoiled and defeated the *effect*. But if Mr Dickinson had no previous knowledge of the Editor's intention, then the liberty he took, of thus arraigning a pastor before his own people, for implied unfaithfulness in his ministerial office, was unwarrantable in the extreme. Suppose Mr D. had not answered,—in what an equivocal attitude would he have appeared before his people? But as he *did* answer, did he not assume a very solemn obligation, with *apparently* too much haste? Whatever others may think of this matter, I must regard it, as not only of questionable utility, but as a violation of the decorum of God's house."

Now if ministers will show such a lack of good sense, of charity, and of humility as these three clergymen have discovered, they must be reproved, and society be disabused of the idea, which they seem anxious to produce, that religion is at variance with some of the loveliest traits of the Christian character. We are sorry that preachers of the gospel speak and write in a manner so unworthy of their station, but we should be more grieved if such a fear of the clergy had stricken the minds of the people, that no one would utter a word of censure. Let the ministers of the gospel do their duty, their whole duty, and nothing but their duty, and they will be respected and beloved. But if they choose under the cloak of their office or in the name of their Orthodoxy to say and do what truth and decorum would forbid any other man, let them be made to feel the severity of public disapprobation.

REPORT OF THE DIRECTORS OF THE BOSTON SEAMAN'S FRIEND SOCIETY.

To this report we made some reference in our last number. From *two* of the Articles of the Confession of Faith, used at the admission of members to the Mariner's Church, which we quoted, it was shown with what propriety or truth it could be said, that their creed "was not sectarian in any sense; that it recognized no sect, nor the peculiarities of any one, but was equally applicable to all."

We now copy the whole of this Confession of Faith as it is printed in the Appendix to this Report: and we cannot avoid expressing our astonishment at assertions, which, except on the assumption, that none but Trinitarians can be called Christians, must appear so wholly unfounded.

The following is the Confession of Faith, and Covenant, adopted by the Mariner's Church, at its organization in January, 1830, and now used in the admission of members.

CONFESSION.

1. You believe that the Father, Son, and Holy Ghost, are one God, who created, upholds, and governs all things, and is the only proper object of religious worship.

2. You believe that the Scriptures of the Old and New Testaments were given by divine inspiration, and contain the only perfect rule of faith and practice.

3. You believe that all mankind are by nature destitute of holiness, and inclined to evil.

4. You believe that the Lord Jesus Christ has made an atonement for sin, through which pardon and salvation is offered to all.

5. You believe that regeneration by the Holy Spirit is necessary to salvation.

6. You believe that God has established a church in the world, and that none should be admitted to its ordinances, except such as give evidence of faith in Jesus Christ.

7. You believe that baptism and the Lord's supper are the only sacraments, and that these should be observed in the church of Christ to the end of time.

8. You believe in a final judgment, and that the happiness of the righteous, and the misery of the wicked will be alike eternal.

In adverting in the same Report to the condition of their church, these gentlemen remark: "The state of vital religion in the church during the year, has been rather low. Eight persons have been added; and the present number is thirty; *about one half of whom are females.*" So that it appears from their own statement, that of this seamen's church one half the number is composed of females; nor are we informed, whether even of the remaining half all are seamen; nor does any thing, which we have been able to observe, at all diminish the impression, that the assembly worshipping in the Seamen's Chapel is not composed wholly of sailors, strictly so called, but consists in some large proportion of families and individuals in the neighborhood, who might, as we have said, be accommodated with equal convenience and satisfaction in the other churches, Liberal or Orthodox, of the city.

CORRUPT STATE OE THE CHURCH OF ENGLAND.

In a number of the 'Monthly Repository,' lately received, we find an article under this title, noticing several works, recently published, exposing the flagrant abuses of this unwieldly establishment. Among these is a letter addressed to the Archbishop of York, by R. M. Beverley, Esq. whom the Reviewer mentions as a young man of family and fortune, who was devoting his time and talents to the most useful and philanthrophic pursuits. This letter is written with much ability, and with a fearless honesty. It exposes the enormous evils, that have arisen from the connexion of the Church with the State; and after tracing the mighty mischiefs that have sprung from such an union in the successive periods of Christianity, he maintains, that "the sooner religion is absolved from the polluting patronage of the world, the better."

The worldly spirit of the English Establishment, the worldliness of its priests (though with honorable exceptions, and chiefly among the curates,) the political or family considerations, which influence for the most part the appointments of Bishops and the filling up the lucrative stations in the Church, are also exposed.

The corrupt state of the Universities, and the manner in which their large patronage of church livings is bestowed, the absolute vices of not a few of the clergy, or, at best, their ready conformity to the habits, amusements, and gaieties of the fashionable world; are reproved with merited severity. Mr Beverley adduces an instance, which he asserts upon his own knowledge as a positive fact, of a young man of gross and scandalous conduct, the son of a Bishop who is now or was lately on the Bench, appointed by his father to a living in the Church; and though conscious of his unfitness and resisting for some time his father's wishes, was at length compelled to yield, and to accept the provision, which his "right-reverend" parent chose to make for him.

In pursuance of his general design, Mr Beverley "examines the claims of the English Church to be regarded as the one true and apostolic church. There is solid argument," says his Reviewer, "in the following clever piece of irony."

On some weak minds, perhaps, the unceasing assurances from the pulpit, that the Church of England is synonymous with the Christian religion, may have made a little impression; and I know some few persons who agree with the majority of the clergy in their definition of religion. Our reverend pastors present us a strange picture of Christianity in their sermons, their charges, and their tracts. According to their notions, the apostles, or at least the immediate successors of the apostles, were reverend gentlemen, residing in wealthy livings, preaching fiftytwo written, printed, or lithographed sermons in the course of the year, and securing livings for their clerical, or commissions in the Roman army for their military sons. In that golden age, according to their system, all the world was not only taxed by Cæsar, but tithed by Cæsar, for the benefit of the primitive clergy; and the priests of the first three centuries amused themselves with card-playing, fox-hunting, horse-racing, shooting, fishing, and dancing, as they do at present. Pluralities were multiplied, and translations were frequent. St Paul had a golden prebend of Philippi, a large living at Rome, another at Thessalonica, and was, besides, "the very reverend" the Dean of Corinth. St Peter was translated from the bishoprick of Babylon to that of Rome; and St James was enthroned at Jerusalem, with great pomp and large lawn sleeves, after having subscribed the Thirtynine Articles according to Act of Parliament. St Bartholomew was pressed to take the see of Jericho, but he preferred holding the deanery of Napthali, with the great living of Succoth, which last was of the clear yearly value of £8000, and besides was encumbered with very little duty, as there were only 700 persons in the parish, 500 of whom did not believe in the Christian religion. St Clement died worth twelve hundred thousand pounds in the three per cent. consols, the careful savings of forty years' episcopacy; and Irenæus, having been a tutor to a Consul's son, had the primacy of Rome offered to him, which however he refused, being content with the bishoprick of Lyons.

DEATHS OF EMINENT MEN.

We learn from the English journals, which after a long delay have been just received, the deaths of several distinguished individuals. Among these is Dr William Magee, the Archbishop of Dublin, author of two considerable volumes on the atonement. The learning of which (though, as we think, that has been unduly praised,) is more to be commended than the spirit. Dr Magee was a virulent opposer of Unitarianism, and a strenuous defender of the Church, in which he obtained for his services the highest preferment. We understand his successor in the Archbishopric of Dublin is the Rev. Dr Whately, laely Principal of one of the colleges in Oxford; on whom a degree of D. D. was conferred by Harvard University at the last commencement.

We find the following in the Monthly Repository for October.

"Died, Sept. 10th, at Exeter, England, in the 78th year of his age, the Rev. James Manning, who for upwards of fiftythree years had been the beloved and respected pastor of the united [Unitarian] congregations assembling at George's Meeting."

Mr Manning, we may add, was one of the most benevolent and excellent of men; respectable for his talents and in his public labors, but specially eminent for his personal virtues. He was highly esteemed by his brethren in the ministry; and by a large and devoted congregation The late Rev. Isaac Smith of this city was settled in his neighborhoood, at Sidmouth, near Exeter, was among his most valued friends, and Mr Manning was accustomed to speak of him with great affection and respect.

"Oct. 23, In London, the Rev. Thomas Taylor, in the 97th year of his age."

This venerable man, who had so nearly attained his century, was for a long series of years the minister of an ancient congregation in London, worshipping in Carter's Lane, by whom he was held in much honor and esteem. He is the author of a good volume of practical discourses, and of some occasional sermons, in which his mild and catholic spirit, his sound judgment, and unaffected piety are well exhibited.

Mr Taylor was probably the only minister, possibly the only individual in England, who had seen and could distinctly remember Dr Philip Doddridge. He loved to relate his having been carried to Doddridge's house, while he was a youth, and the kindness, with which he was treated, by that amiable and eminent divine.

BEARD'S FAMILY SERMONS.—VOL. II.

We have just received a new collection of Sermons, edited by the Rev. J. R. Beard of Manchester, designed as a second volume to that published a year or two since, and reprinted in this country. Our readers are acquainted with the merits of that volume, and will gladly welcome another on a similar plan from the same editor. Few works have been better adapted to promote sound views of the-

ology and a fervent spirit of piety, and we are confident that many have derived light, instruction and improvement from its pages. We think the present volume is not at all inferior to the first. In some respects, indeed, it may be considered as having the advantage over it. If there are no single sermons equal to one or two in the other volume, there are a greater number which possess uncommon excellence, and which cannot fail of being read with universal pleasure and profit.

The volume is enriched with several contributions from the learned and eloquent Professors in Geneva, which, though laboring under the disadvantage of translation, present fine specimens of pulpit addresses.

We were gratified, also, in seeing an admirable sermon from Rev. Dr Tuckerman of this city, with which the volume commences. Rev. Prof. Ware, Jr. and Rev. Francis Parkman have each a discourse which will be read with interest.

We are happy to learn that this volume will be soon reprinted in this city, and we doubt not will meet with as favorable a reception from pious and intelligent readers, as that given to the former collection.

TRANSLATION OF ISAIAH.

The Eclectic Review (an English Orthodox publication) speaks, in the number for November last, in the following terms, of Lowth's Translation of Isaiah. We give the passage to our readers, because the remarks, with an exception or two, we deem just; because this version by Lowth has been thought too well of by theologians in this country; and because we would awaken a proper desire in the community for a better translation than has yet appeared of so valuable a portion of the holy scriptures.

'With all its merits, the 'Translation of Isaiah' [by Lowth,] has many faults. Its deviations from the common version are, in so many instances, unauthorized departures from the Hebrew text; the readings of the Septuagint are too frequently followed; and the adoption of conjectural emendations is not the least exceptionable feature of the labors of the learned Prelate. The manuscript authority on which he depends for some of the alterations which his text exhibits, is, in many cases, altogether insufficient to warrant them. Nor is it merely defective as a representation of the original: its style is by no means entitled to all the praise which has been bestowed upon it. The expressions are frequently devoid of the simplicity which should distinguish translations of the Scriptures, and the construction of the sentences is not seldom inferior to the verbal forms of the common English Bible.

Those who agree with the Reviewer in these remarks and who have examined the excellent versions of Job and the Psalms by Rev. Mr Noyes of Brookfield, will be glad to learn that this gentleman has nearly completed a new translation of Isaiah.

RELIGIOUS INTELLIGENCE.

The Faith of the Presbyterian Church. We have noticed the schism in the Presbyterian Church throughout the U. S. We copy the following extracts from the N. Y. Evangelist. The Dr Wilson mentioned in them is not the person of whom we have spoken in another part of our paper, but, we believe, a clergyman of Cincinnati.

The Rev. Dr J. L. Wilson has resigned his situation as one of the trustees of this institution. He gives his reasons, in the "Standard" newspaper, the principal one of which seems to be, that Dr Beecher has been appointed a professor there. He says,

"I consider the charter of Lane Seminary forfeited by the appointment of Dr Beecher as President and Professor. Dr B. is not a Presbyterian, nor can he honestly become so, without a great change in his theological opinions."

He then gives a long extract from a sermon by Dr B. on 'The native character of man,' and exclaims,

"You may call this Beecherism, or Taylorism, or Bostonism, or what ISM you please, except Bibleism, and Presbyterianism. These, you cannot in truth call it. I can easily conceive of a great man in Boston, or anywhere else, indulging in such reveries very honestly, as I have no hesitation in admitting that Deists and Unitarians are honest in their vain speculations; but how should I feel, if Dr Beecher, holding these sentiments, should stand up before God, and adopt the Confession of Faith of the Presbyterian Church, before entering on the duties of his office in Lane Seminary, as I have been told he will do without hesitation! I should be horror struck. His character, which I consider exalted, would then be sunk, in my estimation, to the low grade of mean hypocrisy. But I hope better things of Dr B. I have no doubt he is honest in his opinions, however erroneous they may be, and I trust he will be equally honest in rejecting the Confession of Faith, whenever he distinctly learns that he cannot become a professor in Lane Seminary until he sacrifices his character as a man of sincerity and consistency."

It ought to be known, to those who read Dr J. L. Wilson's extraordinary statements, that Dr B. was ordained to the ministry as a Presbyterian, and officiated for many years, as pastor of a Presbyterian church, with much reputation and esteem, where he preached and published two of his best sermons, that on "Duelling," and "The Government of God desirable." He professes now to be of the same faith that he always was. Since he went to New England, we believe he has always been remarked among his brethren, for his regard for Presbyterianism, his earnest solicitude to keep up the use of the Assembly's Catechism among children, and to retain the Westminster confession, as the general symbol and bond of union of the Congregational churches.

Sunday Evening Lectures by Unitarian Clergymen. The Lecture tomorrow evening will be delivered at Rev. Mr Motte's Meeting house, corner of Washington and Castle Streets, at half past six o'clock.

DOMESTIC INTELLIGENCE.

MASSACHUSETTS LEGISLATURE.

In the Senate, Friday Feb. 3d. The bill to repeal an act further regulating the fisheries in Merrimac river and the streams running into it; and the bill to incorporate the Boston Lying-in-Hospital, passed to be enacted. A bill was reported to incorporate the First Methodist Episcopal Society in West Newbury and Newbury. The bill relative to partnerships was amended, and the question on its passage was decided by yeas and nays in the negative.—Yeas 18, Nays 19.

In the House of Representatives. The Committee on the subject of amending the Constitution relative to the ninth article of the Amendments adopted in 1820, reported a resolve and an article of amendment thereto. The Secretary was requested to furnish the House with a detailed statement of all donations or grants afforded by the Legislature to any literary seminary since the foundation thereof. The bill for the relief of Insolvent Debtors was read twice and referred to the Judiciary Committee.

In the Senate, on Saturday. The Committee on Accounts were directed to report the amount found due each town by the Commonwealth, for the support of State Paupers, which have been audited during the present session. Several petitions were presented and committed, and sundry bills passed to be engrossed.

In the House of Representatives. The Committee reported that the Trustees of Amherst Academy have leave to withdraw their petition. A resolve was reported with an amendment, respecting Deaf and Dumb persons, and adopted.

In the Senate, on Monday, Feb. 6th. A bill was ported in addition to the act incorporating the Hampden and Berkshire Turnpike Corporation. A petition of Alexander V. Griswold and al. was presented in aid of the petition of the President &c. of Harvard University—committed. A petition of the President and Trustees of Williams College for pecuniary aid of the Commonwealth was presented and committed.

In the House of Representatives. A message was received from the Governor, transmitting the bill to repeal an act regulating the Fishery in Merrimac river; and the vote passing said bill was reconsidered and the bills recommitted. The Committee reported that Wm. L. Garrison and al. have leave to withdraw their petition. Petitions were presented for the incorporation of a religious society in Troy, and for a special law establishing a Fire Department in that town.

In the Senate, on Tuesday. A bill was reported to straighten the dividing lines of Bellingham, Franklin and Medway. The petition of the Theological Institution at Andover in aid of the petition of Harvard University was committed in concurrence. The Judiciary Committee were instructed to consider the expediency of altering or amending the law concerning the Trustee process.

In the House of Representatives. A copy of certain votes of the town of Cambridge was presented, relative to the petition of the Boston and Lowell Railroad, &c. The Land Agent was directed to furnish a statement of the location and value of all lands granted by this Commonwealth to any College or Academy. A communication was received from the Secretary transmitting a statement of the donations of the pecuniary aid furnished by the Legislature to literary institutions, in compliance with the order of the 3d instant. A bill was reported in farther addition to the acts regulating and governing the Militia of this Commonwealth.

In the Senate, on Wednesday. The Committee made a report accompanied by a resolve on the petition of the President and Fellows of Harvard University. A bill was reported to incorporate the town of Webster. A bill was reported in addition to the act incorporating the Hampshire and Hampden Canal Co. The petition of the Middlesex County Commissioners was taken from the files and committed. The vote rejecting the bill relative to partnerships was reconsidered and the bill was recommitted. The petition of the Newton Theological Institution in aid of the petition of Harvard University was presented.

In the House of Representatives. A bill was reported in addition to an act to exempt certain goods and chattels of debtors from attachment and execution. Remonstrances against the petition for a division of the town of Dartmouth were presented and committed. A bill from the Senate was read to incorporate the Fairhaven Savings Institution. A bill was reported to repeal an act regulating the Fishery in Merrimac river, &c. as taken into a new draft.

[There are now before the House twentythree petitions for new Banks.]

In the Senate, on Thursday, Feb. 9. A Report accompanied by resolves, was made on the Governor's communications relating to the North Eastern Boundary. The committee on Probate and Chancery were instructed to consider the expediency of making further legal provisions for regulating the descent and distribution of intestate estates as regards illegitimate children. Bills were reported to incorporate the Berkshire and New York, and the Pittsfield and Stockbridge Rail road corporations; and to enable the Ipswich Manufacturing Co. to construct a canal. A bill was reported to incorporate the Pawtucket Academy.

In the House of Representatives. A bill was read in addition to an act establishing Hingham and Quincy Bridge and Turnpike Corporation. A bill was reported in addition to an act to provide for the inspection of Hops. A bill was reported to incorporate the Prospect Hill Observatory Association at New Bedford. A communication was received from the Land Agent transmitting an account of the location and value of lands granted by the Commonwealth to literary institutions. The Judiciary committee were instructed to consider the expediency of making trustee process returnable before a Justice of the Peace, where the demand does not exceed twenty dollars; also to consider the expediency of making other specified alterations in the law relating to Foreign Attachments.

Congress. Resolutions of the Pittsburgh Bank, and memorials from various places have been presented in favor of a renewal of the charter of the Bank of the United States. A resolution was offered in the Senate denying the power of the President to disregard the treaties negociated with the Indian tribes.—In the Senate the debate on the Tariff has been continued. Mr Clay has replied in a long speech to Mr Hayne. In the House of Representatives Mr Everett of Mass. offered a resolution of inquiry respecting an Indian treaty, which has occasioned considerable discussion.

Bank of the United States. The Legislature of Pennsylvania have passed a resolution instructing the Senators and Representatives of that State in Congress, to endeavor to obtain a renewal of the charter of the U. S. Bank. The Senate of New York have adopted resolutions disapproving of such renewal.

Treaty with Hayti. The U. S. schooner Shark, Lt. Com. Boerum, arrived at Norfolk, 29th ult. in 19 days from Port au Prince, with despatches, said to be the commercial Treaty negociated by Com. Elliot, on the part of the United States, with the Republic of Hayti.

Tanner's Map of the United States. We are informed by the National Gazette, that Mr Tanner is preparing, and will publish early in the spring, a new edition of this large and valuable *Map of the United States.* All the counties, towns, canals, &c. &c formed since the publication of the last edition, will be added to the Map, and the whole brought down to the present time, in conformity with the fifth census of the United States.

John Ware, M. D. of this city has been chosen by the Corporation of Harvard University Adjunct Professor of the Theory and Practice of Physic in that Institution.

Richard D. Harris, Esq. has been appointed Treasurer of this city in the place of William Mackay, Esq. deceased.

Wm. B. Hodgson, Esq. attached to the Legation to Turkey, has arrived in Washington, from Constantinople, via Boston, with the Treaty negociated by our Chargé d'Affaires with the Government of Turkey.

Ardent Spirits. The amount of ardent spirits imported into the United States in

1824, was	5,285,047	gals.
1825	4,114,046	do.
1826	3,322,380	do.
1827	3,465,302	do.
1828	4,446,698	do.
1829	2,462,303	do.
1830	1,095,488	do.

Lotteries. An Anti-Lottery meeting was held in Philadelphia 12th ult. A report of a former committee was made, of which 10,000 copies were ordered to be printed; and a memorial to the Legislature was adopted.

The London Courier says that "Newton the artist, and Washington Irving, are both preparing to leave this country for America. Newton, after a short sojourn in his native country, intends to return; Washington Irving meditates a longer visit to his friends and associates of his early life, whom he has not seen for many years." Mr Newton, we are happy to say, has been for the last two months among his friends in this city, and we hope will not make his sojourn here a short one. Mr Irving, unless he has already left England, may find official engagements devolve upon him to detain him there.

Statistics. The following article we copy from the National Intelligencer. We believe that the statements are correct. Will Physiologists account for the greater comparative longevity of the Blacks?

There lies in the Clerk's Office of the House of Representatives a huge manuscript volume, communicated to Congress some days ago, containing the returns of the Fifth Census, or Enumeration of the People of the United States. We casually opened it the other day, at the Recapitulation of the returns of the State of North Carolina, and the most careless glance at the aggregates presented to our view facts which seemed worthy to us of more particular notice. The free white male population of the State numbers 235,954; the female, 236,889: total free white population 472,843. Of these 202 only are foreigners not naturalized! 58 of the whole number of the people are over 100 years of age. Of deaf and dumb there are 230; of blind, 223. Of Slaves, the whole number of both sexes is 245,601, and of free people of color 19,543. Of this number, of colored persons, slaves and free, 247 are over 100 years of age! How is this much greater longevity of colored persons than of white people to be accounted for? We turned to an Eastern State, to compare this with the state of things there. Massachusetts, with a population of 603,359 free white persons, has, we find, only five over a hundred years of age; whilst out of 7,645 free persons of color in that State there are 50 over a hundred years of age! Facts, they say, are stubborn things.

England. The London Court Journal says that there will be no necessity for a new creation of Peers, to enforce the passage of the Reform Bill in the House of Lords; but in case this measure should be found necessary, that the King consents to create fortyfive. It was thought that the cholera was abating.

France. The bill abolishing the hereditary peerage and substituting a peerage for life, appointed by the King, after debate in the Chamber of Peers, passed by a vote of 103 to 70. It is stated that the marriage contract between King Leopold and the daughter of the King of France was signed.

France. The correspondent of the London Morning Chronicle, O. P. Q.—in a letter dated Paris, Nov. 22d, says:

"I told the Bourbons they must fall, and they fell. I told the Revolution it must march, or the nation would be dissatisfied. The Revolution has not marched, and the people are to a man discontented. I told the British public that M. Casimir Perier intended to follow a system of force approaching very nearly to that of the Restoration, and this is the system he has followed. I told you that Poland was to be abandoned by England and by France at a moment when no one would believe my statement, and France has consented to the dismemberment and conquest of that country. I told you that if the system of M. Perier should be followed up, he would have all the country against him—and that he must resort to *coups d'etat* to support that system—and now what has occurred? Why, the *coups d'etat* have been struck, and France is indignant and preparing!

"And now I tell you, that the French Revolution is not terminated, that the Throne is in danger—that M. Casimir Perier will be swept away with his system in the rising torrent of popular and universal indignation—that he cannot maintain his ground—that he must be defeated; and that the result will be that the French nation will establish another order of things, and another Government far more popular, and to Europe far more terrible! I mean terrible to Kings—terrible to tyranny—terrible to the Inquisition—terrible to arbitrary power, and terrible to old Europe, enslaved as she was, and is by some half dozen tyrants."

Revolt in Jamaica. A letter received in this city from a merchant in Havana, dated Jan. 14, says "an arrival from Jamaica brings intelligence that the Island is in a most deplorable condition. The negroes have complete possession of the interior, are 15,000 strong, well armed, and with fire and sword are desolating the Island.

The New Orleans Bee, of 19th ult. in mentioning the arrival of the Mary Howland, from Havre, which vessel spoke the Volador, from Kingston, says that the captain of the latter vessel reported "that several plantations had been entirely destroyed by insurrectionists and that all the armed vessels had been moored so as to be able to rake the streets with their guns. He had hurried away, under an apprehension of an immediate embargo being laid on all the merchant vessels in port."

MARRIAGES.

In this city, Mr Henry Harris to Miss Emeline Bryant; Mr Samuel Hunewell to Miss Martha Lord; Mr William A. White to Miss Sarah L. Smith, formerly of Newburyport; Mr Henry Wood to Miss Lois B. Rice; Mr George Borland to Miss Emeline Widdifield.

On Monday evening, by Rev. Mr Ripley, Mr Zebeon Southard to Miss Helen Maria Trescott.

In Bolton, Mr William Goodhale to Miss Mehitable H. Gibson; Mr Putnam Shattuck to Miss Mary Ann Gibson.

In West Boylston, Mr Addison Lovell to Miss Hannah F. Fuller.

In West Barnstable, Capt. Thomas Cobb, of Hyannis, to Mrs Temperance Cobb.

In Portland, Mr Charles W. Child, formerly of this city, to Miss Harriet, daughter of Mr Joseph Thaxter of P.

In Liverpool, N. S. Mr Robert Roberts to Miss Josephine, daughter of the late George Collins, Esq.; Mr John Morse to Miss Rhoda, daughter of Snow Parker, Esq.

DEATHS.

In this city, on the 2d inst. after an illness of a few days, William Mackay, Esq. City Treasurer, aged 65; Mr John Cotton, jr. printer, 32.

In Roxbury, on the 5th inst. Miss Caroline Brigham, aged 19, daughter of the late Mr Stephen B.

In Dorchester, on the 28th Jan. Mr Elijah Withington, aged 65.

In Weston, 4th inst. Mr Henry Payson Kendall, youngest son of the late Rev. Dr Kendall, aged 30.

In Lynn, Mr Enoch Mudge, aged 79.

In Hingham, Mrs Lydia Hobart, aged 77, wife of Deacon Caleb Hobart.

In Weymouth, widow Margaret Pratt, aged 93.

In Taunton, Miss Abigail Thayer, aged 17; Mr Noah Macomber, 94.

In Plymouth, 24th ult. William Deane, (*alias* Pompey Goodwin,) a native of Africa, aged about 80. He was for many years a slave in the Goodwin family. When the cruel and obnoxious law of our Commonwealth which bound slave to master was abolished, the better ties of kindness still held Pompey in the family, and continued him with them to the third generation. The best testimony of *his* faithfulness, and the good feelings of a late master, is a provision in his will for support during life, which has not only been fulfilled to the *letter*, but in that spirit of kindness which has smoothed his passage to the grave.

In Nantucket, Miss Deborah Morton, aged 70; Mrs Mary Coffin, widow of Paul Coffin, 74.

In East Haddam, Mr Asa Comstock, aged 100.

In Fairfield, Mr Abel Hubbell, aged 104.

In Enfield, Mr Rowel Colby, aged 74, a faithful Revolutionary Soldier and Patriot.

In New Boston, Mr Jonathan Taylor, aged 80, a Revolutionary soldier.

In Sandbornton, N. H., Joshua Lovejoy, Esq. aged 88, a Soldier of the French and Revolutionary wars.

In New Haven, 31st ult. Mr Amos Doolittle, aged 78, the oldest Engraver in this country. When the news of the battle of Lexington arrived at New Haven, Mr Doolittle with forty other members of the Governor's Guard immediately went on to Cambridge as volunteers under Capt. (afterwards Gen). Benedict Arnold, who then then commanded the company. While they were at Cambridge, Mr D. visited the battle ground at Lexington, and upon his return to New Haven, he made an engraving of the action, which was his first attempt at this art. In this print, the British troops under Major Pitcairn are represented as firing on the Americans, a number of whom have fallen, with the blood streaming from their wounds. This representation, though somewhat rude, had at the time a great effect in keeping alive a hatred of British tyranny. This print is believed to be the first regular Historical Engraving ever executed in America, and it is somewhat remarkable, that about three weeks previous to Mr D's death, the last day on which he was able to perform any engraving, he was engaged on a copy of this print, which after a lapse of fiftyseven years, is again to be published.

In Thompson, Mr John Burrill, aged 91. He was a soldier in the old French war, and one of the regiment of 400 men, sent from New England, under Col. Israel Putnam, to join the expedition from England, under Admiral Pocoke and the Earl of Albermarle as commander of the land forces, to the West Indies in 1762, was at the taking of Havana and Moro Castle in that year, and probably the last survivor of that army.

In Foster, R. I. Mr Nathaniel Cheney, aged 80, a revolutionary pensioner.

In Rye, N. Y. on the 21st ult. very suddenly, Hon. Jethro Daggett, aged 70, late of Edgartown, Mass, and formerly a Senator in the General Court of Massachusetts.

In New York, the deaths from Intemperance during the past year amounted to 119!

MR WILLIAM BOYD ADAMS.

Died in this city, Jan. 3d, 1832, Mr William Boyd Adams, aged 22 years.

The following brief reference to this meritorious and amiable young man, is extracted from an obituary notice in the Evening Gazette of Jan. 28th.

The subject of this notice, after pursuing the usual course of studies in the Latin School of this city, entered Bowdoin College, at Brunswick, Me. where by untiring diligence he distinguished himself in preparing for the more active duties of life. Having graduated he chose Theology for his profession, and commenced his studies at the Andover Institution, which studies he pursued with unremitted application till near the completion. Deeply imbued with the spirit of the Gospel, and sensible that the harvest was great but the laborers were few, he had selected as the field of his future operations the place of those who sit in the valley of the shadow of death, to spread the glad tidings of salvation among them, when in qualifying himself for such an enterprise in a laborious discharge of the duties of his vocation he took a violent cold, which ended in the disease that produced his death. Though aware that such complaint had fastened with a firmness upon his constitution which would ultimately cause its dissolution, he yet during a period of protracted suffering manifested in a remarkable degree the Christian virtues of patience and meekness, and resignation to the will of Heaven.

In regard to the profession he had chosen, Mr Adams preferred rather to exhibit and recommend the practical excellencies of Christianity, than to engage in the controversies so much agitated at the present day.

In the various relations of life he exemplified those graces which adorn the human character and add a charm to the happiness of the family circle. To a widely extended circle of relations, friends, and acquaintances, he endeared himself by an exercise of the filial, social, and intellectual virtues. All who knew him will bear testimony to the gentleness of manner, and firmness of purpose, which marked his brief but happy course.

NEW WORKS IN PRESS.

L. C. BOWLES has in Press, and will shortly publish, "An Only Son," a Narrative, by the Author of "My Early Days."

"Five Years of Youth; or Sense and Sentiment." By Miss H. Martineau.—Author of "The Times of the Saviour," &c. Feb. 11.

TRACT No. 56, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 56, of the first series of the American Unitarian Association, for February, entitled, "On Substitutes for Religion," By Rev. JOHN PIERPONT. pp. 24. GRAY & BOWEN. Feb. 4.

WHITMAN'S SERMON.

Just published by L. C. BOWLES and B. H. GREENE, No. 124 Washington Street,—A Sermon preached at the Ordination of the Rev. Edward H. Edes, as Minister of the First Congregational Society in Eastport, Me.—By JASON WHITMAN, Minister of the Second Parish in Saco, Me. Feb. 4.

TREATISE ON THEOLOGY.

For sale at CARTER & HENDEE'S and HILLARD GRAY & Co., "A Treatise upon Theological Subjects, containing an Exposition and Defence of the great Doctrines of Natural and Revealed Religion, by WILLIAM S. ANDREWS." 3tis. Jan. 28.

JUVENILE RAMBLER.

As we have received several orders for the Rambler without the advance required by the terms, we repeat, that *the low price of the paper, designed to place it within the reach of all, will not allow us to depart from the terms, and that no papers can be sent without this advance, post paid.*

The same circumstances will not allow us to give any other commission than the deduction proposed in the terms—which properly belongs to the person who receives and distributes the packages. The design is believed to be useful. If parents and teachers believe it so, we hope they will aid the paper and their children in this way. Cannot many obtain six subscribers each, and receive the papers for them?

JOHN ALLEN,
Successor to Allen and Goddard.

TERMS.

The price to single subscribers will be one dollar a year, which must always be paid *in advance.*

Packages of *six papers* directed *to one person*, will be furnished at $5 in advance: and packages of *twenty papers*, at $15, or a deduction of one quarter.

All payments may be sent, (post paid,) at the risk of the publishers, and the paper will be promptly forwarded by mail, if not otherwise directed.

Instructors are respectfully requested to present this little work to their pupils, if they approve it, and forward their subscriptions.

UNITARIAN ADVOCATE,
FOR JANUARY, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. V. No. 11, for February, 1832.

CONTENTS.

Heaven a Social State.—Use of forms and means in Religion.—Spirit of Religious Controversy at the present day.—The Religious obligation of gaining knowledge. *Intelligence.*—Unitarian Christianity in Calcutta.—Recent Religious Movements—a Letter.—Progress of Unitarian Principles. Feb. 4.

LIBERAL PREACHER,
FOR FEBRUARY, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for February, 1832.—New Series, Vol. II. No. 2. Containing a Sermon by the Rev. JOHN BRAZER, of Salem, Mass. *Subject*—'On the Value of the Public Exercises of our Religion,' from 1 Chron. xvi. 29. Feb. 1.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No. VIII. of the NEW ENGLAND MAGAZINE, for February, 1832.

CONTENTS.

ORIGINAL PAPERS. Eloquence and Eloquent Men; Our Birds, Part 3; College Humors; The Jewish Convert; Dramatic Reminiscences, No 1; Lines written in the Album of a Young Bride; Oregon Territory; East Rock; The Autocrat of the Breakfast Table, No. 2; Commodore Tucker; The Hermitage of Candu; The Late Stephen Girard; Complaint and Petition of It; Morning after Snow.

MONTHLY RECORD. *Politics and Statistics.*—United States, Maine, Massachusetts, New York, Delaware, Pennsylvania, Maryland, Virginia, South Carolina, Georgia, Kentucky, Tennessee, Ohio, Mississippi, Alabama.

Literary Notices.—Memoir of the Life of Dan'el Webster. Enclycopedia Americana; a Dictionary of Arts, Sciences, &c. Religion the only Safeguard of National Prosperity; a Sermon by John H. Hopkins. Words of Truth; By the author of Well Spent Hours, &c. The New England Magazine; English Grammar.

Obituary Notices.

Literary Intelligence. Feb. 1.

MR WHITMAN'S ANSWER
TO E. PEARSON'S LETTER.

JUST published at the CHRISTIAN REGISTER OFFICE, No. 3 School street,—*An Answer to* ELIPHALET PEARSON'S *Letter to the Candid.* By BERNARD WHITMAN. Thirtytwo pages 8vo. price $1,20 per dozen 12 1-2 cents single.

☞ A liberal discount will be made to those who purchase twentyfive copies or more.

For sale also by A. S. BECKWITH, Providence, R. I.

NEW ARRANGEMENT.

Boston, Fitzwilliam, and *Brattleborough* Mail Stage. The public are respectfully informed that the mail stage on the above route will in future leave the General Stage Office, Wildes', No 11. Elm street, Boston, every Tuesday, Thursday and Sunday, at 5 o'clock, A. M. and arrive in Brattleborough, at 9 A. M., where it intersects all the Western, Southern, and Northern stages. C. FIELD, *Agent*, Boston. Feb. 4. tf.

MR FARR'S PUBLICATIONS.

Just published at the Office of the CHRISTIAN REGISTER, "Religious Curiosity; or The Great Concern. A Sermon delivered in Gardner, Mass., the Sunday Afternoon after there had been a 'Protracted Meeting' in that town. By JONATHAN FARR."

For Sale also the following Publications by the same Author.

A Serious and Friendly Address to the Anxious Inquirer. pp. 18. Price 2 cts.

A Pastoral Letter, by a Unitarian Minister. pp. 16. Price 2 cts.

On Revivals. pp. 16. Price 2 cts.

*** The above are sold at *one-third* discount to purchasers by the hundred.

'These Four Days' Meetings.'—What are they for? and what will be the cost and fruit of them? pp. 16. Price 2 cts. single, $1 per hundred.

Plain Letters on Important Subjects. pp. 250. Price 50 cts. single, $5 per doz. dozen.

Gospel Temperance.—A Sermon, delivered in Gardner, Mass., the Sunday Morning after there had been a "Protracted Meeting" in that town. pp. 16. Price 2 cts. single, $1 per hundred.

Second Pastoral Letter, pp. 16. Price 2 cents single, $1 per hundred.

ALGER'S MURRAY.

In the public Seminaries and private circles, both in Europe and America, Murray's Grammar is received as a standard by literary men. His abridgment, however, which was designed for young children, was found by instructors to be too concise to teach the principles of the language. Mr Alger, a critical scholar, and an able teacher in Boston, feeling from experience the want of a more complete work for elementary instruction, added to Murray's Abridgment copious extracts from his large work, with a particular reference to the accommodation of the public school in Boston.

On being examined by the Committee, it was immediately introduced into the public schools of the City, where it is used with happy success.

Extract from the Records of the School Committee of Boston,

"At a meeting of the School Committee, held at the Mayor and Alderman's Room, May 5th, 1824, it was *Voted*, That Alger's Abridgment of Murray's Grammar, Boston Stereotyped Edition, be introduced into the public Reading and Grammar Schools of this City.

JOHN PIERPONT, *Sec'y.*

Boston June 15, 1824.

This edition is also used in a multitude of the most distinguished Schools in the various States, and is rapidly extending in circulation. Though it is furnished at a cheap rate, it is yet so copious as in most cases to render the large work unnecessary. Indeed this is conceived to be the best Grammar now before the public, and the more extensively it is known, the more generally it will be admired. The attention of instructers is invited to the work. Published by LINCOLN & EDMANDS, Boston.

SELECTED POETRY.

[From the Episcopal Watchman.]

SABBATH REFLECTIONS.

The music of the Sabbath bells
Hath died upon the air,
And gathering crowds from hall and cell
Have filled the house of prayer;
And now the mingling notes of praise
Float sweetly through the dome,
Or the deep prayer to Him they raise,
Who hears each suppliant tone;
While silence spreads her hallow'd wing
Across man's busy path,
Checking each earthly wandering—
Quelling wild passion's wrath.
The voice of glee from childhood pleased—
The maiden's silvery tone—
The voice of manhood—all have ceased—
And I am left alone.

Alone! Ah, no; that cannot be,
Thousands of worshippers
Unseen breathe their high minstrelsy,
And chant celestial airs.
Perchance among those blessed bands
That fill this gorgeous dome,—
This temple vast, not made with hands,
Where worlds unerring roam,
Are some, whose mortal infancy
Was joined with mine by birth;
Whose early feet once trod with me
The shadowy aisles of earth.
Departed ones,—if lingering near,
On mortal scenes ye gaze,
Your angel-harps, Oh, let me hear,—
Teach me your notes of praise.

THINK NOT OF ME.

Think not of me when far away,
While health and joy thy temples crown;
But should thy blooming hopes decay,
Or grief upon thy vitals prey,
Or cares corrode, or foes dismay,
Or friends deceive, or fortune frown,—
Then think of me;
Think of the friend, whose truth abides
When thou hast naught on earth besides.

Think not of me when morning's ray
Is trembling on the dewy hills,
Nor when the high-thron'd orb of day,
With glorious noon the landscape fills;
But when he seeks the mellow west,
When mildly beams the star of ev'n,
When birds are gathering to their nests,
And stars light up the vault of heaven;
When from the sky the twilight fades,
And sombre night rolls on its shades.
Or moonlight slumbers in the glades,—
Then think of me;
Think of the friend, whose love will last
When life's brief day is spent and past.

Think not of me in jocund spring,
When April sports in sunny show'rs,
When new-fledg'd swallows try the wing,
When May enwreaths thee with its flow'rs;
Nor yet in summer's ardent reign,
When green luxuriance greets thy sight;
When ripening fields of waving grain,
Like golden billows, roll in light;
But when the autumn cricket wails,
When falling leaves bestrew the tombs,
When birds are mute, and verdure fails,
When dark November spreads its glooms,
When fierce December in her wrath
Mounts high in clouds her icy car,
When wintry whirlwinds cross thy path,
And desolation ranges far,—
Then think of me;
Think of the friend, whose prayers and tears
Would cherish thy declining years.

MISCELLANEOUS.

AMERICAN INSTITUTE OF INSTRUCTION.

The following excellent remarks, on "contingent or accidental Education," are extracted from Rev. James Walker's Introductory Lecture before the American Institute, at their annual meeting in August last. By accidental education, it will be perceived, is to be understood the education of circumstances, as contrasted with systematic instruction or the direct inculcation of the teacher.

There is no calculating the effect of the slightest as well as most casual circumstances on the opening and susceptible mind, balancing, perhaps, at that very moment, on some eventful question, and wanting but the weight of a single feather to incline it one way or the other. A word overheard by accident in the streets, the disappointment occasioned by a stormy day, a common story book read in a particular frame of mind, a fit of sickness, the sudden death of a schoolmate, even a remarkable dream—these are occurrences not to be excluded by the modern refinements in education; and yet any one of them is sometimes sufficient forever to fix, or entirely to reverse, a child's genius and prospects.

We must not depend, at least not exclusively, or chiefly, on systematic instruction of any kind for the proper and full developement of the understanding and conscience. Many parents appear to think, that if they spare no expense in the education of their children, if they place them at the schools in highest repute and which are patronised by the best families, if they provide for them the best books and the best instructors, and put them under the newest and best systems of instruction, they have done all which, as parents, they are bound to do, or can do. They forget how much depends on their own example, and on other domestic influences, going back as far as the personal character of the nurse, and the tales of the nursery; by which the future tastes and dispositions of their children are not unfrequently determined, before they are sent to school. Besides, if it were not so, they are not warranted in looking on certain processes in education as a kind of machinery, by which characters can be moulded to order; or in thinking that mind in the hands of the schoolmaster is as marble in the hands of the statuary. They must not forget the original differences in children, and that the human mind from the beginning is essentially free, and that many of its operations, and many of the influences by which it is swayed, are in their own nature hidden, inextricable, contingent. Or, even if they take the ground that character is the creature of circumstances merely, and that it is formed for man and not by him, still as we know but a small part of these circumstances, and have control over but a small part of those which we do know, we can but guess at the final result of our endeavors in particular instances. And experience teaches us that children, especially in the early stages of their moral and intellectual culture, are liable at every step of their progress to extraneous and malign influences, which may traverse and defeat the best laid plans.

Here, as it seems to me, we detect one of the principal causes of the frequent and melancholy failures in education. A merchant, for example, who, beginning with barely learning enough to write his name, has gained wealth and rank, expends a fortune on the training of an only son, in the hope of making that distinction certain in regard to him, which in regard to himself he is willing to attribute, in part at least, to lucky coincidence. This son, however, after being made to pass through the customary forms and processes of what is called an accomplished education, comes out at last an incorrigible profligate and dunce. The father, in the bitterness of his disappointment, rails at schoolmasters, and schools, and systems of instruction, as if they alone had been in fault. If he would look deeper, and be just, he would find that if he rails at anything, he ought to rail at prevalent abuses nearer home, at the general state of society, or at other extraneous and malign influences, for which neither schoolmasters, nor schools, nor systems of instruction are responsible. The common prejudice, that our public schools and colleges are places where the virtue of lads and young men are in much greater danger than in other situations, is, as it seems to me, without foundation. So far as my observation extends, I do know, that, as a general rule, those children out of the same family, who have been educated at the university, have become more distinguished for their sense of character and their enterprise, than those who have been otherwise employed. Even when through the influence of wealth, or other temptations, all have become dissipated and licentious, the former have not commonly sunk so low, nor become so gross. I am fully convinced, that the standard of morals and industry in most of our public seminaries is as high, nay, higher than in the community generally, and about as much higher as in the nature of things we can expect it to be.

[From the Juvenile Forget Me Not.]

THE "NOT" FAMILY.

The eldest of the family is known but too intimately to many young folk of my acquaintance. Were I to draw a picture of this disagreeable person, I would pencil a dark, sulky-visaged boy, with overhanging brows, firmly compressed lips, and forbidding aspect, ill dressed and ill looking. His name is Will Not. Master Will, is, believe me, a very dangerous companion; he is so fond of his own way, that he scorns advice, and pays no attention whatever to the counsel of those who are better informed. I shall never forget the distress he inflicted upon his mamma one day, when a most kind and benevolent man, Mr Lovechild, attempted to teach him that pretty hymn of Dr Watts, commencing,

"Let dogs delight, to bark and bite."

Instead of being grateful to the excellent gentleman, he pouted and flouted, knit his great eyebrows, clenched his teeth, and—would you, Mary, believe it possible?—refused to utter a single word. I am a great enemy to flogging; but if boys affect to possess no more intellect than brutes, they must expect to be treated as brutes, and I should scarcely grudge Will Not a sound whipping. This obstinacy renders him, as you may suppose, ignorant and contemptible, while his manners are rude and abrupt in the extreme. He is sadly despised by sensible people, and shunned by all who value the kindly feelings of social life. I trust that you, my dear, have never formed, and never can form, acquaintance with so unamiable a character.

Nor should I wish you to know his sister either, though she is of a very different temper and disposition from her obstinate brother. A trembling, pale, delicate creature, full of fears and absurdities, anxious to do well, and yet getting into all sorts of awkward predicaments, from her excessive timidity. If she is directed to place a china vase on a shelf, she is sure to let it fall; if her parents wish her to try a new piece of music, or to copy a drawing, she always makes some provoking observation as to her inability, that must annoy those who are much better able to judge of her capacity than she can possibly be. Indeed, although there can be no doubt that her brother Will Not is the worst of the family, I have been often as much vexed with the nervous indecision of Miss Can Not, as Master Will's obstinacy. You have often heard, my dear Mary, that to be useful is better than to be clever, though to be both is best. Now Can Not, unless good education perfectly changes her habits, will never be either useful or clever. The other night her cousin's cap caught fire, and, instead of throwing on her head the vase of water that stood upon the work box, or, better still, snatching off the table cover and smothering the flames with it, she stood still and screamed! Her poor cousin, consequently, was burnt. And then Can Not said "she was very sorry;" but sorrow is perfectly useless, when it tends not to improvement. And I regret to say, that as yet, she has not taken the necessary means to strengthen her character.

Another tormenting brat is Master Did Not. I would fain hope, that he is afflicted with a defective memory,—I say hope, because then allowances might be made for his inattention; but I am convinced in my own mind, that his *forgetfulnesses* (as he calls them) are premeditated. Be this as it may, he is a very imp, with ill-defined features, and inexpressive eyes; sluggish and awkward in his gait, and negligent in his dress; not of so overbearing a disposition as his elder brother, yet equally difficult to manage. I once knew a poor family starved to death by his carelessness. His mother had absolutely committed the charge of both food and money for their relief to this ungracious boy; yet his habitual negligence prevented his attending to her directions. It was hoped, that this misfortune would have cured him of his bad habits, but, I fear they have become too strongly rooted; Did Not continues careless and negligent as ever.

Displeased, my dear Mary, as I have reason to be, with these three persons, I feel very differently towards their cousin, whom I recommend to your attention as a careful, amiable young lady, one who never offends by her flippancy, or injures by ill-natured observation. Her picture has been often painted, her finger resting on her sweet and silent lip, and her mild, dove-like eyes beaming with simplicity and truth. She walks with a sedate step, and is universally admitted into the best society, because every one is convinced that she is a lover of peace and a hater of scandal. Some giddy persons accuse her of being over particular, and too silent in company; but opinions of the thoughtless are of no value, and I shall certainly take the earliest opportunity of introducing you to my especial favorite, Miss Said Not, who, with her sister May Not, are greatly esteemed by all amiable people. May Not is a profound reasoner, and worthy of trust in all things. She never suffers impulse to act in opposition to reason, and even her parents frequently apply for and value her opinion. Her principles are fixed, and her deeds worthy of imitation. I could say a great deal more in her praise; but, as I desire that you closely cultivate her friendship, you will soon discover what a valuable acquisition you have made. At first, you may think her somewhat austere, and fancy that her dignified countenance bears the expression of severity; but the more you know, the more you will love her, and her counsel will prevent your getting into many of the scrapes to which young ladies under, ay, and over the age of twelve are liable.

WASHINGTON A CHRISTIAN.

In addition to the letters contained in the last Register, we give the following article from the New York Observer of the 28th ult.

Messrs. Editors—The publication in your last paper on the subject of the religious sentiments of General Washington, and other eminent men of the Revolution, reminds me of a conversation I heard some years ago, on the same subject, at the residence of the late Judge Boudinot, at Newark, N. J. It was asserted by some one, that although Gen. Washington had in his public documents acknowledged the existence and sovereignty of a Supreme Being, who governed and ruled the affairs of this world, yet there was no proof that he was a *Christian*, or acknowledged a divine revelation or belief in the Saviour. This Judge Boudinot remarked was a mistake. "The General," he observed, "was a *Christian*," and cited the address or circular letter to the several Governors of the different States as a proof. This address he produced, and from it I extracted the part bearing on this subject, a copy of which I now enclose for publication, if you think proper.

Yours, respectfully, A. B.

The following is the extract from Gen. Washington's circular letter referred to by our correspondent. It was addressed to the Governors of the several States on resigning his command of the American army.

"The free cultivation of letters—the unbounded extension of commerce—the progressive refinement of manners—the growing liberality of sentiment—and, *above all, the pure and benign light of revelation*, has had a meliorating influence on mankind, and increased the blessings of society.

"I now make it my earnest prayer that God would have you, and the State over which you preside, in his holy protection, and that he would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, to entertain a brotherly affection and love for one another, for their fellow citizens of the United States at large, and particularly for their brethren who have served in the field; and finally that he would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author *of our blessed religion*, without a humble imitation of whose example in those things we can never hope to be a happy nation. I have the honor to be, &c.

(Signed) "Geo. Washington."

Debt. If you boast of a contempt for the world, avoid getting into debt. It is giving to gnats the fangs of vipers.

Custom. Since custom is the powerful magistrate of man's life, let man, by all means, endeavor to obtain good customs.

[From the Millennial Harbinger.]

IMMENSITY OF CREATION.

"He who through vast immensity can pierce,
See worlds on worlds compose one universe;
Observe how system into system runs,
What other planets circle other suns;
What varied beings people every star,
May tell why God has made us as we are."—*Pope.*

Some astronomers have computed that there are not less than seventyfive millions of suns in this universe. The fixed stars are all suns, having, like our sun, numerous planets revolving round them. The Solar System, or that to which we belong, has about thirty planets, primary and secondary, belonging to it. The circular field of space which it occupies, is in diameter *three thousand six hundred millions of miles*, and that which it controls much greater. That sun which is nearest neighbor to ours is called Sirius, distant from our sun about twentytwo billions of miles. Now if all the fixed stars are as distant from each other as Sirius is from our sun; or if our solar system be the average magnitude of all the systems of the seventyfive millions of suns, what imagination can grasp the immensity of creation! Every sun of the seventyfive millions, controls a field of space about ten billions of miles in diameter. Who can survey a plantation containing seventyfive millions of circular fields, each ten billions of miles in diameter! Such, however, is one of the plantations of him "who has measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance:" he who "sitting upon the orbit of the earth, stretches out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Nations to him are as a drop of a bucket, and are counted as the small dust of the balance; and yet, overwhelming thought! he says, "Though I dwell in the high and holy place, with him also will I dwell who is of an humble and contrite spirit, *and trembles at my word.*"

MORAL HABITS.

The following extract is from an Address of the Board of Directors of the 'Hampshire Sabbath School Union.'

Education without moral principle is a curse rather than a blessing. It is like putting a sword sharpened and furbished into the hands of a maniac. It is giving nerve to the arm whilst scattering "firebands, arrows and death." Soon, alas too soon, the child becomes the creature of habit. No parental influence is necessary to turn his feet into an evil way. You need only sleep over his character and condition for a few of the first years of his life, and his bent to vice and ruin has become strong. You may see in his almost infant bosom the growth of unholy passions, and of base propensities, which forbode a prodigious harvest of all that can wring and break a parent's heart. Leave your darling son without moral instruction, and whilst others are drinking at the "wells of salvation," let him spend his sabbaths as he lists, and you will not be permitted to wait until the uplifted veil of eternity discloses to your agonized eye the curse. No, you will see it—you will taste something of its bitterness in this world. This neglected son will break out in frequent and angry strife with his little brothers and sisters; he will be coarse and profane among his playfellows, he will be loud and insolent towards his parents; and in all human probability, plunge deeper and deeper in shame, and obduracy, and crime, until an early grave will cover a loathsome wreth from the view.

NOTICE

The subscriber having disposed of the entire stock in trade of the store which he recently fitted up in Court street, has resumed his station in the store of the Company, SAM'L N. BREWER & BROTHERS, Nos. 90 and 92 Washington street, where he will be happy to wait upon his friends and patrons.

WM. A. BREWER.

TO FAMILIES.

The subscribers have made such arrangements in the retail department of their Store as shall always insure the attention of one of the firm to the dispensation of family medicines and the compounding of physicians' prescriptions. The long experience in the business, together with *constant personal attention*, and the command of an extensive and select stock, they trust will enlist an increase of that patronage, which has so long been bestowed upon their establishment. Thankful for past favors, it will ever be their endeavor to merit the confidence of the public.

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☞ N. B. Medicines may be obtained at any hour of the night by ringing the "Night Bell."

Jan. 24. 6t

BOOK OF NATURE FOR SCHOOLS.

Hutton's Book of Nature, laid open, adapted to the use of families and schools. By Rev. J. L. Blake.

The noblest employment of the mind of man is the contemplating the works of the Creator; and these living testimonies of his being, wisdom, and goodness, are infinitely superior to the best arguments that man has been able to advance. To lead the youthful mind to this happy turn of observation has been the object of arranging these pages. A few Questions are added with the same view that the editor had in applyiying them to his other works for juvenile instruction. Published by RICHARDSON, LORD & HOLBROOK, School Book publishers, Boston.

GUY'S ELEMENTS

Of Astronomy; to which is added a new treatise on the use of Globes, by Keith.—First American edition; on good paper, handsomely stereotyped, with additions and improvements. For sale by LINCOLN & EDMANDS.

Also received a fresh supply of the Polyglot Bible, *Philadelphia edition*, in various bindings.

Jan. 21. 3t

COMPLETE IN ONE VOLUME,

The speeches of Phillips, Curran, and Gratton, the celebrated Irish orators.—Selected by a member of the Bar.—Philadelphia stereotype edition. For sale by LINCOLN & EDMANDS No 59 Washington Street. 3t Jan. 21.

CLASSICAL READER.

Published by LINCOLN & EDMANDS, "The *Classical Reader*, a Selection of Lessons in Prose and Verse. From the most esteemed English and American Writers. Intended for the use of the higher Classes in Public and Private Seminaries. By Rev. F. W. P. Greenwood, and G. B. Emerson, of Boston.

From the American Traveller.

The Classical Reader, just from the press of Lincoln & Edmands, has already received the favorable notice of several of our contemporaries. From what we have examined of the work, we are sure it has received no common degree of care and pains from its compilers, the Rev. Mr Greenwood, and Mr G. B. Emerson; and they may safely look forward for its favorable reception among our enlightened and discriminating instructors. To sum it up in one figure, the cabinet they have collected, contains more than two hundred brilliant specimens, a large proportion of which, though new, are rich in the products of our native mines. And it cannot be a subject of regret, that they have passed over old and long deserted stores to cull the most sparkling gems from the newly wrought veins of Irving, Webster, Everett, Channing, Sparks, Bryant, and Percival.

From the American Journal of Education.

We are happy to see another valuable addition to the list of reading books,—one which has been compiled with a strict regard to the tendency of the pieces it contains, and which bears the stamp of so high a standard of literary taste. In these respects the Classical Reader is highly creditable to its editors; and, indeed, when compared with the best class-books, and readers used in England, the work says much for the progress of education and taste in this country.

In the domestic circle, an hour spent in reading from its pages, would certainly contribute to social enjoyment, and to the formation of an easy and graceful style of reading,—an accomplishment highly important to all parents who are desirous of acquiring the power of securing the attention, and interesting the feelings of their children. Jan. 21.

PRONOUNCING BIBLE.

Published by LINCOLN & EDMANDS, "The Pronouncing Bible, handsomely stereotyped, in which all the proper names are accented agreeably to Walker's Key. By Israel Alger, jr. Some copies are ornamented with an elegant frontispiece and thirtytwo vignettes."

From Rev. Mr Pierpont, Pastor of the Church in Hollis Street, Boston, to the Publishers.

Next in value to those things that help us to a correct understanding of the documents of our religion, are those which help us to a correct reading of them. Inaccuracy in the pronunciation of many words in the sacred Volume, especially of proper names, is an evil that is not confined to families, at their domestic devotions; it finds its way into our school-houses, and even intrudes itself into many of our pulpits; producing in the church a diversity of tongues, that is a proof of anything but apostolical gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened Christian community;—and I am gratified to find that Mr Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text has so far succeeded, as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the Hebrew names that occur in the Holy Scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when it is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority; and, so long as there is no higher standard than his, accessible to the great proportion even of well educated Christians, much will be done when readers of all classes shall be enabled readily to refer to that; and still more, when his pronunciation of our vernacular tongue shall be obtruded upon their notice whenever they consult the oracles of life.

From Mr Alger's industry, and his well known accuracy in preparing works of this kind, I am persuaded that the public will be furnished with as correct an edition of the work which you have in hand, as could be reasonably expected from any man; and I most heartily wish you success in your laudable enterprise

Yours respectfully, John Pierpont.

CHRISTIAN DOCTRINE OF REGENERATION.

Just published by L. C. Bowles and B. H. Greene, No. 124 Washington Street, "*The Christian Doctrine of Regeneration.* By I. H. T. Blanchard." Jan. 21.

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A new and beautiful stereotype edition, with Chalmers' Introductory Essay, and several Minor Works of Mr Baxter, 18mo. published by LINCOLN & EDMANDS.

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LEMPRIERE'S CLASSICAL DICTIONARY.

RICHARDSON, LORD & HOLBROOK, Boston, have in press, and will speedily publish, *Lempriere's Classical Dictionary*, slightly abridged, but every name in the original retained; the references to authorities only being omitted. To be in 1 vol. royal 18mo. Feb. 4.

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